

I-7

LIBRARY OF THE OCEAN
JAN 30 1956
BIBLIOTHEQUE OCEANIQUE

Olive Trees



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4:11-14.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. I:3,4.

CONTENTS

QUESTIONS OF THE HOUR	49	MONOGRAPHS	65
NEWS OF THE CHURCHES	56	EDITORIAL NOTES	71

No. **March, 1910.** 3

OLIVE TREES,

A Monthly Missionary Journal.

SUBSCRIPTION PRICE, ONE DOLLAR A YEAR.

Postage Free to All Parts of the World.

Address:

R. M. SOMMERVILLE, Publisher,
No. 325 West 56th Street,
New York.

Entered as Second Class Matter at
Post Office, New York, N. Y.

Officers of the Woman's Missionary Society of Pittsburg Presbytery

President

MRS. R. A. M. STEELE, 321 Lehigh Av., E. E., Pittsburg, Pa.

Recording Secretary

MISS MINNIE STEELE, 7014 Kelly St., E. E., Pittsburg, Pa.

Treasurer

MRS. S. R. WILLS, 519 South Ave., Wilkinsburg, Pa.

Cor. Secretary

MRS. HARRY A. FISCHER, 1225 Monterey St., N. S., Pittsburg, Pa.

Supt. of Literature and Mission Study

MRS. R. M. PEARCE, Fourth Ave., Beaver Falls, Pa.

Supt. of Children's Bands

MRS. J. G. CAMPBELL, 1208 Sandusky St., N. S., Pittsburg, Pa.

Thank Offering Secretary

MRS. J. R. COPELAND, Parnassus, Pa.



OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

MARCH, 1910.

3.

QUESTIONS OF THE HOUR.

THE DEMANDS OF THE HOUR.

REV. GEORGE A. EDGAR, WYMAN, IA.

For the sake of convenience, the systematizing of the labor and the better oversight of the work, we are accustomed to divide the field of ecclesiastical enterprise into the home and foreign departments, with such other subdivisions as seem necessary to facilitate the operation of the forces at the disposal of the Church. So we have in the foreign field the Syrian Mission, the Mission in Asia Minor, the Mission in Cyprus, and the Mission in China, all administered by the Foreign Board. In the home field we have the Southern Mission among the Negroes, the Indian Mission, the Chinese Mission, the Jewish Mission and the Domestic Mission, administered by the Central Board of Home Missions, while the national reform work and the testimony bearing work are carried on under separate auspices.

THE WORK IS ONE.

There is a natural tendency to exalt the importance of one department above another and allow our favorite enterprise to absorb our attention and efforts to the detriment of another. It is a common saying that nothing succeeds like success; and in this as in other enterprises, our interest and means are apt to show partiality to the one that seems to show the best results. But the work is one. It all

rests upon the same basis, the great commission of our exalted Lord to the militant Church; it all grows out of the same great need, the need of a perishing humanity; it all aims at the same great ends, the salvation of immortal souls and the glory of the Redeemer's name. And if any part of the Lord's work has a greater demand on our strength and means than another, it is not the strong and successful, but the weak and struggling cause; just as the member of the body that needs our best care, or the member of the family that needs our tenderest sympathy, is not the healthy, but the feeble. The Christian rule to apply in these matters is that we that are strong ought to bear the infirmities of the weak, and not to please ourselves.

The business of the Church is identical with that of her incarnate Lord, to go into the world, into all the world. "As thou hast sent Me into the world, so have I also sent them into the world." Her purpose in going is His, "Not to be ministered unto, but to minister." Her plan of operation is His, beginning at Jerusalem, to proclaim the everlasting gospel to the uttermost parts of the earth till the whole world has been evangelized. Her pleasure is His, to see the travail of His soul; and her final reward is to sit down with Him upon His throne as He has sat down with the Father upon His Father's throne.

A STUPENDOUS TASK.

The work indicated is a stupendous task. And in view of the conditions as they exist to-day, after the Church has been at work for nineteen centuries, we are prone to exclaim, "Who is sufficient for these things?" Out of a total population of fifteen hundred millions on the face of the earth, more than two-thirds are living in pagan darkness; and not so much as one-tenth is to be found in connection with the Protestant Church. Think of the 1350 millions outside the pale of Protestant Christendom against the 150 millions within! Or, extending the mantle of charity over the Greek and Roman Catholic churches, and admitting them to the Christian fold, at best, there are only 500 millions out of the 1500 millions that have professed subjection to the name of Jesus; and there still remain 1000 millions that deny or ignore Him.

And if we confine our view to closer range, and press our investigation no further than the borders of our own favored land, what do we find? Out of a population of some 76 millions, only 28 millions have any church connection whatever, and with many of these it is but nominal. This includes a million of Jews and the membership of all religious denominations of whatever name, from Reformed Presbyterians down through a list of 148 to the Mormons, Spiritualists and Theosophical Society, some of which have little to do with either the name or the faith of Christ.

Of those that can, by the greatest stretch of courtesy, be styled evangelical, there are less than 18 millions. Allowing another million for the Sabbath school, which is not reckoned in the church membership, and we have 19 millions, or just about one-fourth of the total population of the United States, young and old, that receive gospel teaching. What a great mass

of paganism at our very doors! Think of the millions in this that we are wont to call a Christian land that never enter the House of God! Think of the multitudes of old, gray-headed men, that are dropping yearly into graves as Christless as any in the heart of Africa! Think of the great hosts of non-church-going youth! Between the age of sixteen and forty, it is said that 65 out of every 100 attend no church; only 10 out of every 100 are in church connection, and only 3 out of every 100 are in active service! Think of the myriads of children that are receiving no religious instruction! Think of the great army of Sabbath toilers with its contingent stay-at-homes, who are too indifferent to go to church or who devote the day to social visiting and pleasure-seeking! Think of the wealthiest, the largest and most aggressive Christian bodies making a report at the end of the year of a net increase that varies all the way from nothing at all to 2 per cent. of their membership. That is a spiritual increment that does not equal the natural increase of the respective bodies; so that it would seem that instead of building up the Church from the outside world, the Church is not even holding her own, and the precious sons of Zion are going to swell the forces of the ungodly. Are not these conditions appalling? Is the Lord's hand shortened that it cannot save? Or is His ear heavy that He cannot hear? Is the Church a failure? Must we confess defeat and relinquish our task to other hands?

No human institution of ethical culture or benevolent charity can solve the question of the unchurched masses. Only a divine institution clothed with the full power of the ascended and enthroned Christ can turn these millions from darkness to light, and from the bondage of Satan to the service of the King of Right-

cousness. The Church of the Living Christ is sufficient. Charles Kingsley said, "If the Christian Church were what she ought to be, and what she could be for a single day, the world would be converted before nightfall." She can do it; she must do it; she will do it! "Awake! Awake! put on thy strength, O Zion!"

When our Lord put the New Testament Church into commission He said, "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations." That "all power" was at once the warrant for His command, "Go ye," and the guarantee of the Church's success. If she is not successful, it is because she is not in proper connection with the power. What then do we need?

SEPARATION FROM THE WORLD.

We need a more complete separation of the Church from the world. The Lord cannot make use of a worldly Church. Sin is a non-conductor of divine power. Jerusalem must shake herself from the dust and put on her beautiful garments of holiness if she is to be an efficient instrument in the hand of God for the conversion of the world. "Know ye not that a little leaven leaveneth the whole lump?" The entire Corinthian Church was defiled and spiritually enfeebled because she harbored one incestuous person. When Israel sinned in the accursed thing they could not conquer, but were repulsed by their enemies. It was the sin of but one man, a sin unknown to the great body of the Hebrew army. But the army was one in the sight of God, and the sin of that single member worked the forfeiture of the divine favor by all. The purest and the bravest of the sons of Israel were deprived of success through that one man's wrongdoing. And they were required to remove the offense and punish the offender before victory should return to perch upon their banners.

"The fact cannot be concealed," says a Presbyterian journal, "that the Church as a whole is now hand in glove with the world. A large portion of its membership is as truly Christian as Christians ever were found. But to a shocking extent honored members of the Church have the same methods of making money that the avowed servants of Mammon use; give the same countenance and employment to corruption in politics that 'ward heelers' give; are practically inoffensive to the awful power that is controlling law-making and execution; are adopting the indulgences that until now were rejected because of their evil associations and tendencies; demand preaching that pleases and will not have preaching that requires godly repentance and holy living; have little regard for the form of godliness, and none at all for the substance. These are hard things to say, but they are true and should be confessed before men and God."

Unhallowed alliances with sin and worldly conformity of various kinds and degrees have shorn the Church of her strength, so that she is this day weak, though anointed with the regal oil. She is too much like the world to have much influence over the world. Her low state of vital godliness gives men too much reason for saying that they can be just as good outside the Church as in it; while its high profession under these circumstances lays it open to the charge of hypocrisy. The line of practical piety that distinguishes the Church from the world must be more distinctly drawn and more plainly seen, if the Church would woo and win the world for Christ. God says to His own Israel in Ezekiel, 36th chapter, "I will sanctify My great name, which was profaned among the heathen, which ye have profaned in the midst of them, and the heathen shall know that I am the

Lord, saith the Lord God, when I shall be sanctified in you before their eyes." Now, that is what must precede the ingathering from the world, the sanctification of the name of God among His own professing people before the eyes of the world. Then shall the world "know that I am the Lord, saith the Lord God."

LOVE FOR SOULS.

We need a larger love for souls. We need more of the feeling that stirred the Saviour's heart when looking round upon the multitude He was moved with compassion toward them because they were scattered and faint, as sheep having no shepherd. But instead of that, how many that are professing to be lovers of Christ look with apparent indifference upon the lost condition of their fellow-men!

A few weeks ago, a man in a neighboring community was reported to have wandered away from home in an unbalanced state of mind. The news was flashed abroad. A picture and description of him was posted up in public places and a reward offered for information of his whereabouts. The neighbors left their work, and through the sweltering August heat they searched the roads, the cornfields, the woods and the river for the lost man. General sympathy was excited, and the whole county was put in commotion.

But how many souls in that same neighborhood are lost, are beside themselves with sin, are wandering away into a world that has no hope and is without God, and nobody seems to be alarmed about it? It seems to elicit no sympathy, to beget no concern; and there are no searching parties sent out to rescue them from danger and put them on the way to eternal salvation. Do we really care?

When Moses saw the danger of Israel's perversity he flung himself in agonizing intercession between them and a threatening God. "Oh, this people have sinned and

made themselves gods of gold; yet, now, if Thou wilt forgive their sin; and if not, blot me, I pray thee, out of the book which Thou hast written." Jeremiah exclaimed, "O, that my head were waters and mine eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people!" David's heart also was touched to melting. "Rivers of waters run down mine eyes when I see wicked men run on in sin and keep not Thy law." And the Master Himself wept over the obduracy and the fate of the Jewish nation. "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee; how often would I have gathered thee, as a hen gathereth her chickens under her wings, and ye would not." We need more of that spirit in the Church to-day. We can look over the Church and see unmistakable evidences of a love for ease and a love for display and a love for pleasure and a love for money and the world. But, O how lamentable a lack there is of unmistakable evidence of a love for souls.

CONVICTION OF DUTY.

We need a deeper conviction of duty. There are very few in the Church who do not know that her business is to evangelize the unsaved world. It is not information in this regard that the Church needs, but conviction.

Conviction is a word derived from a Latin verb that means to conquer, to overpower, to subdue, to master. So when a man has a conviction he is overpowered by it; not with a power that discourages his heart, paralyzes his will and defeats his efforts. But he is mastered by a power that enthuses his heart, energizes his will and electrifies his efforts with an invincible determination. A conviction is a power that binds the soul with a sense of obligation and responsibility; that subdues the inclinations of the flesh to the

ambitions of the spirit; that masters the energies and hitches them to the chariot of an all-consuming purpose. It generates enthusiasm. It intensifies the efforts. It directs the powers of the soul toward the accomplishment of that which we are convinced is truth or duty.

Membership in the Church of Christ imposes an obligation to do personal work for Christ as a soul-winner. This is involved in the great commission. There is nobody excepted in the command, "Go ye." Thos. Guthrie says, "I do not believe in the Christianity of him who would keep salvation to himself, who makes no effort to save others." Robt. E. Speer says, "The work of evangelizing the world is for every man a matter of personal, inalienable obligation." Jas. H. Brooks declares, "Every Christian of every age and calling is appointed an ambassador for Christ." "My obligation to disciple men to Jesus," says Josiah Strong, "rests on me, not because I am a clergyman, but because I am a disciple."

But the trouble is that the Church is not thoroughly subdued to her duty. We are only half convinced. We are practically repudiating the obligations we theoretically accept. We are shirking our responsibilities, instead of surrendering to the conviction of what the Word plainly declares to be our duty. How few of us are gripped by the spirit of the apostle when he exclaimed, "Woe is me if I preach not the gospel!" What a mighty power for the evangelization of the world would every Christian congregation be if every member were *convinced*, overpowered by the sense of obligation.

RECOGNITION OF OPPORTUNITY.

We need a clearer recognition of opportunity. Possibly there are many who think there is no opportunity for them to engage in this work suitable to the measure of their ability; and so their whole

energies are diverted into other channels of activity.

The servants of Satan never complain of a lack of opportunity in pushing the work of their master, because they are always on the lookout for business. And the man that is alert in the commercial world, usually finds enough of what he is looking for to employ his time and strength. And there are many more opportunities for doing evangelistic work than our lethargic hearts and care-filled minds are aware of. What we need is eyes to see them, to place ourselves in that attitude to the work and to the Lord that Paul occupied when he exclaimed, "What wilt Thou have me to do?" From that higher position of a whole-souled consecration we will see many open doors.

Andrew first found his own brother Simon and brought him to Jesus. Philip went and told his friend Nathanael. The woman of Samaria went with her story immediately to her neighbors, saying, "Come, see a man which told me all things that ever I did; is not this the Christ?" One found opportunity in the bosom of his own family; another in the circle of his friends; and a third among her neighbors. This was strictly home mission work of a most effective kind.

Have you not a brother? and if not a brother, a friend? Is there not a neighbor who belongs to the churchless masses, indifferent to the needs and danger of his soul, to whom you could say as much as Philip said to Nathanael? Is there not a servant in your employ that is not a servant of Christ? Does not sickness in some nearby family invite a visit and afford an opportunity to carry a message of Christian sympathy and say a word for the God of all comfort? When you feed a tramp, can't you offer him something more than a piece of bread and butter? We do not need to be preachers and evangelists

and missionaries in the official sense of those terms in order to be such in reality. "Let every man abide in the same calling wherein he was called." Only let him "therein abide with God," and he will not lack for opportunity suited to the measure of his capacity. It was while Peter and John were on the way to the temple that they discovered the man lame from his birth, whom they healed in the name of Jesus Christ. It was while on the way to Jericho that the good Samaritan in the parable found his opportunity of teaching the Jew and all the world that he is our neighbor whom we can bless, and that he is neighbor indeed who adds to his profession of godliness a godlike charity and mercy. It was while wearied by the roadside well on His long journey into Galilee that the Man of Nazareth converted the woman of Samaria. Even so, many of our best and most far-reaching opportunities are to be found, not by special journeys to foreign places, but right at our hand in the midst of the duties of our regular callings. In that single hour when Andrew brought Peter to Christ he accomplished more for the world than in all his life besides.

DIRECT PERSONAL WORK.

We need more direct personal work. We must recognize as true what was stated on the floor of Synod a few years ago. "In at least certain important lines our Church is not slow in evangelical enterprises. Remember her large contributions per member to the foreign mission, and that the work for the colored race, the Indian and the Chinese home mission, and also for domestic mission, is pushed steadily on. The comparative excellence of the lives of our members, which they have been enabled to live by humble dependence upon the grace of God, and which are largely the result of conformity to the Church's precepts, also are a con-

stant testimony to the truth and power of Christianity, and are an invitation to walk in the way of salvation. Still further it may be remarked that the wide application that our Church makes of the truth and authority of God to all departments of human activity, her testimony against evil and for truth, her reform work, have much to do in making an open way for the acceptance of the gospel offer. It is true evangelical work, not only to offer a man salvation, but to remove the obstacles that prevent the acceptance of the offer; important not only to persuade a man to flee from danger, but also to throttle the wild beast that would devour him. Our Church in proclaiming the application of Christ's law to all departments of life has stood determinedly against the evils that crush the souls of men. Responsibility for the social and governmental obstructions to mission work is to be laid in vastly greater degree at the door of other denominations than at that of our own. If the principles of national Christianity, for which the Reformed Presbyterian Church has so long contended, were successful in our land, where there is sufficient Scriptural light for men to have a wide knowledge of the truth, the salvation of souls would receive a wonderful impetus."

To all this, we unhesitatingly say, Amen. But the Covenanter Church cannot rest upon this record. After giving credit for all that is here claimed, the question may still be asked, Has she done her whole duty? Direct evangelistic work is as obligatory upon us as upon any other branch of the Christian Church. Have we gone after the unsaved of the white race that live in the same street with us with the same direct application of effort and personal appeal as we have in our dealings with the black and the red and the yellow of our mission stations?

Are we as a Church at work in the highways and hedges, compelling the maimed and the halt and the blind to come in? It is pitiful as one goes over the Church and talks with brethren of the conditions and prospects here and there, to hear one after another say, "If we could only get a few families to move in here. - -" The only hope of building up the congregation that one hears expressed is the hope of increasing their numbers at the expense of another. The thought of additions from the unsaved world about them does not seem to be entertained; at least it is not mentioned.

Our Lord compared the spread of the gospel to the operation of the leaven in the meal. One part of yeast will permeate two thousand parts of dough; but it does it only as that tiny cell, so small as to be invisible to the naked eye, assimilates the tiny particle of the dough next to it, and that the next, and so it works its way through the entire mass. One thing the Covenanter Church needs is to devise some method of *getting next* the unsaved mass. She will never convert them at arm's length, nor by gathering her skirts about her and saying, "Stand thou there; I am holier than thou."

And another thing we need is more individual work with souls. This has always been an efficient factor in the progress of the Church from the beginning. There is a rage nowadays for large congregations and great conventions and protracted meetings and elaborate church machinery. These may be all right, but they are not enough. We need a return to the primitive methods of the first chapter of John. We would not discount the public preaching of the Word. God makes the preaching especially an effective means of convincing and converting sinners. But we would place a premium upon the private preaching of the Word. The one

must go hand-in-hand with the other. It is because the public preaching is left too much alone to do the work that the wheels of the gospel chariot drag so slowly through the years. Rowland Hill used to say that if he had a number of empty bottles before him and he were to dash water over them all, a drop might go into this one and a few into that one; "but," said he, "if I take one bottle at a time and pour the water in, I fill it to the brim." Such is one phase of the comparative value of public preaching and the individual work for souls. If each professing Christian were to secure one additional disciple a year, and they all one each the following year, and so on, the world would be converted to Christ before the rising generation had reached the years of majority. After all, this is substantially the plan by which the world is to be saved.

Because many have utterly neglected the means of salvation within easy reach is no reason why Christian effort should turn away and count them irretrievably lost. We go to heathen lands, not because the people want the gospel—for they generally do not—but because they need it. By indirect means such as the hospital and the school, by means of patient toil and at enormous expense, we at last, individual by individual, make them willing to accept Christianity. Never will our indifferent and unwilling masses be gathered into the Church at home until we are willing to do at least as much for them as we do to save the heathen abroad. The same effort, the same pertinacity, and the same expenditure upon the masses who do not want the gospel here ought certainly to produce not less results than in heathen countries. "Awake! Awake! put on thy strength, O Zion. Arise, shake thyself from the dust and put on thy beautiful garments, O captive daughter of Jerusalem."

NEWS OF THE CHURCHES.**ABROAD.**

Syria, Latakia.—In a personal letter, dated Jan. 18, 1910, Miss Maggie B. Edgar reports one or two items of general interest:

There is need now of teachers who are better prepared for work than any we have had heretofore. One of our boys, who is at present in Cyprus, will come to our help after a year or so, but he is not likely to continue teaching, as it is his desire to prepare himself for the gospel ministry, and in that I feel he ought to be encouraged.

We recently opened a school in one of the Fellaheen villages, where work was carried on long ago, at the request of the people, and we not only think that it will be successful, but that soon there may be many more similar requests. I wish we had the right kind of men to make the best use of such opportunities.



A personal letter from Rev. S. Edgar, dated Jan. 27, 1910, contains some items that we publish, reserving only those evidently intended for the private reading of the Corresponding Secretary:

--- Brother McFarland and I are home from a trip to Suadia. We found the brethren all in good health, and the workers busy in their places. The school is in good shape, though there are not as many Fellaheen this year as formerly. They have been forbidden to attend. The attendance is from fifty to sixty, according to the weather. Our Bible woman seems to be doing faithful work. She reported that there was much poverty and want in the Suadia Valley. She found many that have not seen flour in their houses this year.

According to Brother McFarland's plan, he conducted Communion. I gave what little help I could, which was, as you may be sure, little; but then I gave that little cheerfully, and surely that is a good trait in a worker, even if I have to tell it myself. The days of preparation were good, but the Sabbath began with a heavy rain, regular "Boggs Dodds Mud Turtle Weather," so that many were kept at home. A number, too, were away, so that there were only eighteen with the two ministers at the table. We trust that the messages and the presence of the Master were an inspiration to all. They still feel that they need an American worker or workers.

We had a good trip home, though the roads were very, very muddy. About an hour before we reached Kessab we went through a fall of snow. It was really good to see it again. We had supper with the Armenian minister there. He reports that the people are doing well under the trying conditions. Many of them are busy rebuilding their houses with the money given by the government. They have laid the foundation for their new church again, and hope to finish it in a year or so. It is to be a very large one. We reached home in safety and found the circle all in good health and busy as usual in their places.

The week before we went to Suadia we had a petition from the village of Ayen Laban for a school. Mallim Khaleel and the writer went out to see the place and to talk the matter over with the people. We were well received and they agreed to provide the room and we the books and teacher. We elected a young man as

teacher from Gendairia. This village is about twenty minutes' walk from Ayen Laban, so it will make it easy for the teacher to reach it. He is an inexperienced worker, but has been one of the boys of the Latakia school. We visited the school that is in Gendairia and found that all there is going along well. There have been no signs of opposition yet, nor do we look for any. May our Lord bless the work in these two places. - - -

Brother McFarland and I, after a careful survey of the field at Suadia, - - - decided that a doctor and an American lady to superintend a girls' boarding school and to oversee the boys' school would fill the bill with American workers. Of course, there ought to be also a good native evangelist with them to care for the services and so on. We cannot expect the work to go on as it ought without some overseer there, and there is certainly a fine field for a doctor there to do the work among the people and a wide door for him to present the gospel. - - -

We took a trip to Antioch and called on our mutual Irish friend, Dr. Marin. We found him in good health. He still has Armenians in the compound. His work is a little discouraging this year owing to the Greeks having a fine school and having robbed him of nearly all his pupils. - - - The new church building is a fine one, and the school also.



A letter from Miss M. B. Edgar, dated Feb. 3, brings good news:

Last week a petition was brought in to us from the people of a village about three hours from town, asking that we give them a teacher for a school, for which they would provide a room. They requested as their teacher a young man, son of one of our people at Jendairia. Just about two weeks before, the brother of this young man had been allowed to

begin a school in a little village about a mile from his home. Mr. Edgar and I had been thinking of going out to visit the new school, so a few days ago we rode out by way of Jendairia, where we would get a guide, as part of the way was unfamiliar to us. It was a beautiful morning, and the abundant rains of this winter, with very little cold, had clothed the earth everywhere with verdure and wild flowers. A chilly wind made a little discomfort for us during the first hour or so, but by and by that died away.

We stopped at Jendairia only long enough to exchange salutations and secure our young friend to go with us. Then we rode on to Ain Leben, where the new school had been begun. It is a very poor little village, set in a hollow under the hill, and the poverty of its population was very apparent. When we arrived, some of the pupils of the school were away, having been sent for clay to repair the roof of the school room, which had been leaking. They soon returned, however, and we were invited to enter and inspect the school. A low, dark room, the inner part of which was used as a store room and one side of it as a sleeping apartment, for there was a raised platform with beds on it. No windows and just one door for light and air—the ordinary type of Fellah house. On one side the earthen floor is raised to a little higher level than in the rest of the room, and here there sat in a row, some just on the earthen floor and some on a piece of sheep skin or sacking, some twenty-two pupils. The present generation of small children in this village had never seen foreigners, and after one look at us, one little youngster set up a howl of fear, and had to be taken out by his friends, and comforted.

At the inner end of the school row were some large pupils, four or five boys of fourteen or fifteen years; two who were

at least nineteen, and one grown man of twenty-five or more. These older scholars, the young teacher told us, could read a little in the primer when they came to him, and now they were ready to begin the first reader. This class stood up and recited for us the Lord's Prayer, the Ten Commandments, Twenty-third Psalm, five or six verses of the first chapter of John's Gospel, and six pages of Brown's Catechism for Children. The grown man was as proud of his accomplishments as the younger ones, though he was evidently a little bashful about it. Think of that for a heathen village school in less than two weeks' time. Then the little ones had their turn, and they, too, did very well; even the little fellow who was frightened, plucked up courage enough to say his lesson before us. The eagerness of these young men to learn and their willingness to learn these scripture lessons, impressed us greatly, so that we could not but pray as we heard them that our Lord will bless the words of life which they learn to the saving of their souls.

We ate our lunch after seeing the school, one of the villagers having brought us a dish of "leben" to help it out, and then rode on about three miles north to Khabooreya, the place from which had come the request for a school.

We were not expected on that day, and all the villagers were out planting olive trees, but we found the Mukhtar of the village at home. As he is the principal man, whose influence secures the possibility of keeping the school going, we did not need to see the others, and I suppose they thought so, too, as none of them left their work to come and talk with us. There are three little hamlets here within a few minutes' distance of each other. The Mukhtar assured us that they were all agreed in desiring a school, that they could secure twenty-five or thirty children

to attend. He said that he attended the school we had there in the old days, and that nearly all the men who signed the paper sent to us, had been at our village school when they were boys.

They showed us a very good room, which was really a part of his house, which they would give for the use of the school. I may say that since we were out we sent them their teacher and books, and by this time, I suppose, they have begun work. This is now the fourth new school that has been begun in the villages this winter, three of them among Fellaheen. The Lord would seem to be opening the doors that have been closed so long. May we have wisdom to make a right use of the opportunity given to us.

If we are to do more of this kind of work we will need both money and teachers for it, and the latter, such as we would desire, will be hard to find.

A letter just come in from the new school at Bizzak, reports a daily attendance of from forty-one to forty-five scholars.

Mr. McFarland is expected home tomorrow from a trip to Gunaimia and Inkzik. He has had good weather, but a little cold.

We ask that our friends will continually intercede at the Throne of Grace for these new schools, especially that the teachers may be filled with a desire to win their pupils to Christ, and be shown how to work for His glory.

Asia Minor, Mersina.—In a letter, dated Jan. 12, 1910, Rev. C. A. Dodds reports in regard to Communion held about that time:

Last Sabbath we had Communion service at Mersina, and two weeks earlier at Tarsus. At Tarsus the services were well attended and there was a comparatively large number of candidates for admission

—twenty-four, I believe, counting one who has been out of the communion of the Church for some years, and who asked to be restored. He was restored and six others received on profession of faith. One of these was the widow of Sefr Yakob, who died last January. Another was her mother. (His mother had united with us at the Communion last spring.) A third was the wife of the man who was restored. A younger brother of the same man also joined; and the wife of another of our members, and a young married man whose mother is a member.

All of these are originally of the ancient Syrian Church—Jacobites. So are sixteen of the seventeen whom it was thought best to hold back for further instruction and a longer period of probation, and some—two—until they should be able to bring their practice into harmony with their belief with reference to Sabbath labor. Most of the applicants had been attending our services but a short time, and many of them were grossly ignorant; or at least appeared so on examination, though I discovered that some who seemed very dull before a large company, appeared much less so in the presence of only three or four persons. One was an old man of probably eighty years of age, and he seemed to be more ignorant than the others, in proportion as he had lived longer in the old church. The one exception among the seventeen noted above is a Moslem woman, who was born a Maronite, and has been with Moslems since she was six years of age. She seemed very much in earnest, and is far brighter and more intelligent than most of the *Christian* (?) applicants. She was dissatisfied with Islam, and wanted to get back to the Maronites, and finally, through some of her relatives the opportunity came to her in Tripoli to attend the Maronite service. She seems not to have been satisfied, how-

ever, until she found the evangelical way at Tarsus. She seems very earnest and enthusiastic, and I hope she will continue so. She brings her husband, who seems a rather weak, harmless sort of a man, to the preaching services sometimes.

At Mersina, Communion was held the Sabbath following the Week of Prayer. One member, whose name had been removed from the roll, was restored. There were eight applicants for admission, but most of them were deemed too young, and as for two who might have been received so far as age was concerned, there seemed to be other reasons why it was best not to receive them without a longer period of probation.

All in the Mission are in fair health at this writing. We have been having a week of cold weather—temperature below freezing for several nights in succession. The days, however, are bright and clear.

China, Tak Hing Chau.—Miss Ida M. Scott, M.D., has sent us a letter for the readers of *OLIVE TREES*, dated Dec. 28, 1909:

So many things have been crowded into the past few weeks that we can merely mention them without going into detail.

Miss Dean and I had the pleasure of going to Hong Kong to meet Dr. Jean McBurney. Dr. Jean is hoping to go down the last of February to meet Dr. Kate, though we have not had definite word yet that she will be here. Dr. Jean looked the better for her trip home, and is into the work again so much that we see little of her. She spends much of her time in itinerating. Dr. Wright has been itinerating a good deal this fall, too, and they find plenty of work.

The ministers have also been making trips to the country, and since the building began at Do Sing, Mr. W. M. Robb is there a good bit, so that we do not all seem

to be at home at the same time very often.

We have had some interesting cases in the dispensary and hospital recently, and also in the out practice. One unusual case was that of a soldier, having his thumb bitten off by a vicious little pony—the only thing in the line of horse flesh I have seen in Tak Hing. Another was a crazy man who was in the hospital. One beautiful moonlight night he made his escape and wandered into Mr. Kempf's bedroom. He naturally took him for a robber and demanded his name and asked his business. He received no answer, so he told him not to move, and the order was obeyed implicitly. Mr. A. I. Robb was sleeping across the hall and he came in answer to Mr. Kempf's call; the supposed robber was captured and tied and a light brought in. When they got a good look they began to be suspicious he was mentally unbalanced, and sent for Dr. Wright. He at once suspected who it was and when he came and saw that it was his patient, who was so securely tied, it appealed to him as so ludicrous he began laughing, and I am not sure that he is over it yet. The man is harmless, and, while being searched and tied, made no resistance, but when he saw Mr. Kempf's bed he insisted on being allowed to retire. For some reason Mr. Kempf did not seem anxious to have him stay, so he was taken back to the hospital, and when he saw his bed he seemed to have found the thing he was in search of, and was soon sound asleep.

Another case was an old lady, over seventy years of age, who fell and broke her leg, both bones. Two days later we were called. She made a remarkably good recovery for one of her years, but was not around long until she fell over the door-sill and broke the same leg—the second time only one bone, about an inch above the first fracture. Several days later we

were called, but in spite of neglect, she is doing well, and is able to be around again with a little help.

The home of Tak Hing's highest official was made glad recently by the arrival of a young son. For the first time we were admitted to the home. The official himself has called on the men of the Mission, and they have returned his calls, but this was the occasion of the first entrance into the real home. When I made my first trip it required a great deal of red tape to get through all the courts, gates, etc., and there was great scurrying and rushing around of servants to announce my arrival, but after I had been there a few times I was admitted with as little form as into any house almost. An American would scarcely consider the official's wife a model housekeeper, judging by the appearance of things, but she is a very pleasant, polite woman, and seemed pleased to have the ladies of the Mission call on her. They have asked us to take a photo of the baby, who is a fine fat little fellow, and his eighteen-year-old brother is as proud of him as can be. The official has lived in London and Paris both, and knows something of foreign ways, and they asked me to buy some foreign clothes for the baby. I had asked the older son to come to church, so after the service was over he consulted me about getting the baby's clothes.

In going to the official's house one day we stopped to visit a girls' school in Tak Hing. I believe there are three schools, so-called, for girls. The one we visited was taught by a woman of sixty, who had been taught to read by her father. She is letting her light shine by teaching fifteen girls what she knows. It may not be much, but if a gospel falls into their hands now they may be able to read a part of it anyway. We also visited Mr. Kempf's school, where we heard and saw

some interesting recitations; we also saw the boys being put through some vigorous exercises, which reminded me of gymnasium days at Geneva. All took part in this, from the native teacher, who is not a young man by any means, to the smallest boy. The former took his with a gentleness and dignity becoming his profession, and one would not expect him to suffer with muscular soreness from excessive use. The boys entered into the spirit of what they were doing, and seemed to thoroughly enjoy it. The girls' school is near enough to us that we can hear them taking their exercises daily under the supervision of Mrs. Mitchell. It is nice to see them being taught something else than to stand with hands folded in front, stooped shoulders and bowed head, which in China is regarded as a polite and modest attitude.

Miss Dean and I spent a few days in Canton early in December, chiefly for the purpose of giving Miss Dean an opportunity to visit the schools. It was an inspiration to see so many girls under Christian instruction, and many of whom are Christians, but I will allow Miss Dean to write about the work, as this is already growing long.

We saw something besides schools, too. We attended a meeting addressed by F. F. Brockman through an interpreter—our first experience in hearing an interpreted sermon; we attended a prayer meeting of the missionaries of Canton; these union prayer meetings are held monthly. We were at union services on Sabbath evening and heard a sermon in English—a rare thing for us—and saw about seventy-five missionaries. We visited a rug factory—the largest thing of the kind in the world—that is they handle the most rugs. They supply the markets in the United States and other countries. The rugs are made in the Lin Tan district, and some

of them are beautiful. They also handle large quantities of matting.

We took in as much as possible while in Canton, and being awakened and told to dress ready to go out before 5 o'clock one morning, because a fire was very near, we made the best of the situation by going out to see the Fire Department at work. We could not get near enough the scene of action to see much, but we saw the fire engines being brought in from distant parts of the city, each being drawn by twenty men. The engines looked like good-sized ranges, but they do quite effective work.

We also learned something of the work done by the city Y. M. C. A. Recently eighty young men enrolled in classes for Bible study. These are young men who are not Christians.

Thanksgiving Day we ate our dinner at Mr. J. K. Robb's; Christmas Day at Mr. A. I. Robb's. The day was an ideal one, and there was much to make it a joyous occasion, but a gloom was cast over everything by the thought of the changes to take place here soon. That day it was decided that it would be wise for Mr. and Mrs. W. M. Robb to go home for a time on account of Mrs. Robb's health. Perhaps no one can understand the sorrow there is here, except Mr. and Mrs. Blair. They will understand.

The Communion is to be next Sabbath. The elders and deacons are to be ordained Friday. That will be a new and interesting event to the Chinese.



A letter from Dr. J. M. Wright, dated Jan. 8, 1910, contains interesting items:

You will ere this have received word of our last communion. Six were baptized—three young men, one girl, one elderly woman, and one child. The services were well attended and were as orderly and pleasant as at home. - - -

Dr. Scott's letter in regard to Mrs. William Robb will bring a surprise and a sorrow to you all. They are such a bright promising couple, liked by all who know them. It was hard for the physicians to tell them the condition. The sputum has been examined, but no evidence of tuberculosis found, and the lungs seem to be in good health. She has gained several pounds in weight lately, and her case seems to be very promising if given proper attention. Several missionary physicians have been consulted lately, and they all say the case requires treatment in the home land in order to get best results. Dr. Bell, of Hong Kong Civil Hospital, was consulted, and his advice was to send the patient home.

Rev. J. Kempf was appointed to write the Board in regard to the organizing of the Tak Hing Congregation recently completed. The Chinese members are very much pleased. One of them said that it was a very good thing, as no one could now say it was the foreigners' church, as was often thrown in their teeth, and that it would be much easier now to push the claims of the church as a Chinese organization, and not an organization controlled by strangers. "Dr. George's Two," as we call Tai So and A Sam, are deaconess and elder respectively. When Tai So was told that she had been chosen, she said, "Thank the Heavenly Father." During the examination of candidates by the Session, A Sam's query to each was, "Do you know your prayers have been heard?" These two have surely caught the spirit of the one who first led them. By the way, a new marble tablet in memory of Dr. Maude George was lately fitted into a niche in the Woman's Hospital. The Chinese say it is good, and that it is right to remember her.

Over eighty communed, including the

foreigners. Prayer meetings were held at night, conducted by the Chinese members.

There was an unusual amount of sickness this fall, especially malaria, both among natives and foreigners. The Chinese seem to become more or less tolerant of malaria, but during the change of the seasons an outbreak of longer or shorter duration usually occurs. The remedies are legion. The Chinese physician is a mysterious individual, and tries to impress his patients with the idea that what he does not know, no other one can tell them. He pretends to be able to read the pulse so as to know what part of the body is ailing. For example, with the three first fingers of the right hand on the wrist pulse of left hand he reads the condition of the heart from the pulse by the touch of the first finger; the second finger tells him all about the liver, and the third finger discovers all the secrets of the kidneys. With the three first fingers of the left hand on wrist pulse of the right hand he can discover every ailment of the lungs; the second finger reads the indications of the spleen, and the third finger enables him to talk with certainty of the spinal cord disarrangements. If the trouble is diagnosed as flatulence, a dose of powdered scorpion will remove the trouble. If the trouble is serious it may take a dose of bear's gall to perform a cure, and so on through the catalogue of cures seemingly endless.

Mrs. Rev. William Robb is dispensing valuable medicines in our Mission. Last summer she was giving some trinkets to a Chinaman, and among them was a part of a bottle of Montgomery Ward talcum powder that, through moisture, had become useless. The recipient in some way got the idea that this was some powerful Western medicine, and so informed his neighbors. A short time ago the man came to the dispensary to get more of the

medicine, saying "good medicine, had never been seen in his community before; it cured fits, malaria and all the diseases of man, woman and child." - - -

Since Dr. Jean McBurney has returned, the dispensing work in the outstations has been reopened. It is a very encouraging work, and many are reached in this way by books, tracts and by explanations.

We continually hear of good work being done by Rev. R. A. Blair.

I hope OLIVE TREES has decided to continue its good work. I would be glad to pay several times its present subscription rate if you would be willing, and I think that is the feeling of each one here, if it would help the work. I appreciate what it has meant to me in the past, and would be very sorry to lose it.



A letter from Rev. J. K. Robb, dated Jan. 12, 1910, is full of encouraging items.

Our winter communion fell on Sabbath, Jan. 2, this year. Certain features of the occasion rendered it a time of more than usual pleasure to us. Perhaps the most interesting event, and the most important, too, judging from the standpoint of the Mission's work and growth, was the induction into office of six elders and five deacons, and the organization of a new Covenanter congregation. About three weeks before the time set for the ordination, the officers-elect came out to Tak Hing to receive a course of instruction in the Church's principles, and in the duties of their respective offices. Seven men had been chosen to the office of ruling elder, but of this number, one was unable to be present at either the course of instruction or at the ordination itself. He is an old man in feeble health. Of the remaining six two are elderly men; the other four, of whom Dr. Wright is one, are younger. On the Friday preceding the

communion Sabbath, Dec. 31, 1909, the congregation met, the ordination and installation of the officers elect being the order of the day. The Church's form of procedure was followed out as nearly as it was possible to do under the existing circumstances. The ordination sermon was preached by J. K. Robb, from Ps. 87, 3, after which the officers elect were inducted into office by the laying on of hands. It was an impressive scene, and none seemed to be more deeply impressed than the officers themselves. I had never before been present at the ordination of officers, and so am not able to compare former impressions with those of this occasion. But there seemed to me to be something peculiarly affecting about this spectacle of men and women so lately freed from the bonds of heathenism and idolatry, gladly taking upon themselves vows that have made them, in a pre-eminent sense, servants of the Master, and which distinguish them in their respective communities as representatives of the Church of God on earth.

The organization thus effected has served to substantially change the Church's standing in the estimation of many. First of all, it has given the Christians themselves a new impetus in the Lord's work. Many of them have felt—and it is but natural that they should have such feelings—that the Church at Tak Hing was in the hands of foreigners, and that the Chinese had but little voice in Church matters. The induction into office of nine of their own number and of but two of the foreigners has served to give them a new view of the Church. They now feel that we are all on a level, that there is neither "Jew nor Greek," but all one in Christ Jesus. Then, this step has served to correct erroneous impressions of non-Christians. The native Christians were often remind-

ed that the church was in the hands of foreigners. Now they are able to reply that Chinese officers are in the majority, and that the membership is more than 90 per cent. Chinese. All things considered, we feel that the organization of our congregation marks the beginning of a new era in the history of the Mission's work. New interest and new energy are being shown by all, and we confidently hope for even larger blessings in the future than have been bestowed in the past.

On Friday afternoon the newly ordained session began its duties by examining and admitting into the Church five applicants for baptism, three boys, the eldest being twenty years of age, one school girl of much promise, and a woman of middle age. On Saturday morning Rev. E. C. Mitchell preached a very appropriate sermon from Matt. 25, 6, after which the five adult candidates for baptism and a little child, whose father is one of our members, received this sealing ordinance. On Sabbath morning the action sermon was preached by Rev. W. M. Robb, from Luke 24, 26, after which eighty-nine persons sat down at the Lord's table. For the first time in the Mission's history the congregation had officers of its own choosing to assist at the celebration of the Sacramental feast. The dignity and reverence with which they performed their duties we could not but admire and wonder at.

Prayer meeting services were held on Friday, Saturday and Sabbath evenings, and on Sabbath afternoon Rev. A. I. Robb spoke. The attendance was good for the season of year, and the attention was excellent. In the midst of it all we were saddened by the knowledge that we are soon to lose one of our fellow-workers.

The general health of the workers is good. The winter thus far has been un-

usually fine, but we cannot expect the good weather to continue much longer.



The following letter to the Foreign Mission Board is published that the churches may know why Rev. and Mrs. W. M. Robb are returning to America:

"As Corresponding Secretary of the Reformed Presbyterian Mission, Tak Hing, China, it devolves on me to write you that the physicians on the field have unanimously agreed that it is the part of wisdom to advise Mrs. W. M. Robb, on account of failing health, to return home for a prolonged furlough—perhaps two years—then, if pronounced well by a competent physician, to return to the work for which she and Mr. Robb both seem so eminently fitted, both by reason of their consecration and their ability to speak the language with such ease.

"Her condition, so far as we are able to judge, - - - is not so serious, but we have reason to believe she may be permanently cured with practically no deformity.

"The decision to advise their return home was not reached without careful consideration. We discussed the possibilities of what could be done here, at Hong Kong and in Japan. It was hard to leave out what they would have us do and what we would like to have them do; to lay aside our feelings and say what was our duty to say; but when the question was put to each one, 'If it were one of your family what would you want done?' it was easier to decide.

"What it means to Mr. and Mrs. Robb perhaps no one has much idea, except Mr. and Mrs. Blair. They know something of what it costs. Mr. and Mrs. Robb are bearing it bravely and are making preparations for leaving here in February.

"We wonder what lesson God would teach us by these strange providences.

We trust the lesson may be learned without the removal of more workers.

“IDA M. SCOTT, *Cor. Sec.*

“*Tak Hing, So. China,*

Dec. 29, 1909.”

Endorsed by A. I. Robb, Pres.



This official statement is accompanied with a formal certificate, signed by the three physicians at Tak Hing, stating the nature of the disease and the present condition of Mrs. Robb, and recommending

her return to America on furlough over two summers at least.

Mr. and Mrs. Robb expected to sail from Hong Kong on the SS. Monteagle, which is said to be among the best of the Intermediate steamers on the Pacific, on Tuesday, Feb. 15, and should reach Vancouver about the 11th of this month. “It is probable,” writes Mr. Robb, “that we will spend some time in South California, as the doctors think it would not be wise to go East until warmer weather.”

AT HOME.

Pennsylvania, Philadelphia.—The L. M. Society of the Third R. P. Church, Philadelphia, Pa., reports as follows for 1909:

At the close of the year we desire to record the work of our Society. We have held ten regular meetings with an average attendance of thirteen members. The result of our meetings in dollars and cents is told in the following:

Receipts.

Balance on hand Jan. 1, 1909 . . .	\$0.11
Monthly dues amounting to	100.60
Received from honorary members	27.00
Received from Thank Offering boxes	54.42
Special contribution for Syrian Mission (through Miss Evadna Sterrett)	77.50
	<hr/>
	\$259.63

Disbursements.

To Syrian Mission	\$40.00
To Jewish Mission	25.00
To Domestic Mission	25.00
To Indian Mission	25.00

To Southern Mission	25.00
To Chinese Home Mission	21.00
To Chinese Foreign Mission	20.00
To Syrian Mission per Miss E. Sterrett in September, 1909	77.50
Postal money orders	75
	<hr/>
	\$259.25
Balance on hand, Jan. 1, 191038
	<hr/>
	\$259.63

As another year of our Society is numbered with the past, and as we look back and see God’s kindness to us, we feel that we have great cause for thankfulness. Our roll now numbers fifty-nine active members and twenty-two honorary members. At a ripe old age, Mrs. Nancy Clyde, one of our loved and honorary members, was called home to her reward. As we enter another year, let us be more earnest and faithful in our efforts to serve our Heavenly Father.

MRS. A. MACKNIGHT, *Pres.*
 MRS. H. McCLURKEN, *Treas.*
 MISS MARGARET JOHNSTON, *Sec.*



More money is spent on pneumatic automobile tires in this country, according to figures furnished me by a friend engaged in the business, than is given for foreign missions. On this one type of tire, I understand we spend \$12,000,000. We give \$10,000,000 for the foreign field.—*J. Campbell White.*

MONOGRAPHS.

ONWARD IN OUR MISSIONS.

God is moving marvelously in His Providence. At His presence the earth trembles. He is looking upon the old empires of our world, and they are shaking to their foundations.

Especially are the great forces astir in Turkey and China, where our Missions are established. These powers, with others, are waking up out of the sleep of ages, and rapidly entering upon new conditions of liberty, enlightenment, and moral progress. A bright day is evidently dawning; the glory that shall cover the earth is appearing; the many millions who sit in darkness are opening their eyes and waiting for the light, while God is removing the last barriers in the way of the gospel.

At home the churches are receiving a baptism of the Holy Spirit and of fire. Zeal is kindling into flames in many hearts. An accusing conviction of debt and duty, in relation to missions, is impelling men and women, rich and poor, to heroic effort, and costly sacrifices. Men of business and men of leisure are laying their time, talents and wealth on the altar of God, in a manner unprecedented in modern times. The people in many places are growing munificent with their gifts for missions. What is all this but the voice of God, commanding a forward movement in mission work? If we fail not in interpreting the voice of providence, God, to-day, commands an immediate and vigorous advance along all our missionary lines.

Of the baptism of fire the Covenanter Church has surely received a share. Her people are watching, praying, working, giving, planning for the coming of the

Kingdom of Jesus Christ, and ever hold themselves ready for larger opportunities to render service and make sacrifices. Upon them the Holy Spirit, as a Spirit of self-surrender and liberal giving, has fallen in evident power. Nor can this Spirit be repressed. The mission work is its natural outlet. Onward into yonder marshy places, O river of God! Onward, into the waste lands, and the bitter waters, until the waters become full of living fishes and the desert rejoices and blossoms as the rose. Onward with increasing volume and larger blessings, fed from the Headwaters of infinite love, the eternal Son of God!

That this missionary zeal may continue and increase, we will pray the Holy Spirit to abide with us, and we will expect an answer. This will be in obedience to Christ's command, Pray ye the Lord of the Harvest, that He thrust out laborers into His harvest. This baptism of the Holy Spirit and of fire should be confidently expected in these last days to come upon men and women, parents and children, old and young, small and great. We should expect to see our children in our homes filled with missionary enthusiasm, our scholars in the Sabbath school and our students in the college and seminary. Who can tell but God is now raising up in all the churches a missionary generation that shall take the whole world and fill it with prosperous churches and the glory of Jesus Christ.

Our mission fields in their present condition are white, and evidently at this hour ready for twenty-five additional laborers, six ministers, five physicians, eleven teachers, two trained nurses, and one hospital matron. Who will go? Who will arise, and, in the name of Jesus,

say, "Here am I, send me"? Will there not be a reply that will break forth like the voice of many waters? Shall we not hear a response from those who possess not merely the physical, educational and spiritual fitness, but likewise have the heroic and self-sacrificing spirit? Here is a field for those who are indomitable in faith and purpose.

We have read of a crisis in a battle, where it was necessary to sacrifice a number of soldiers in a terrible charge. A call was issued for volunteers. Twice as many stepped forth as were needed. Some who were refused pleaded for permission to join the devoted band. In like manner the call to the mission field is for those who are willing to sacrifice all, even life, for the sake of Jesus Christ.

We have no rosy field for our missionaries to enter, no easy chair. Hardships, difficulties, suffering from the first day to the last may be expected. Ere Jesus permitted His disciples to enter the mission field He told them of the wolves, the prisons, the chains, the stripes, the persecutions, and death, for His sake. Nor would we send forth our missionaries without giving a clear view of what must befall them. Let such as would accept the work count the cost. Farewell to parents, good-bye to home endearments, separation from friends, perils on sea and land, climatic effects on health, embarrassment among strangers, confusion of tongues, paucity of comforts, exhaustion, loneliness, disappointments, vexations and possibly persecution and death. Such a prospect can be faced only by the lion-hearted. But the heart, in which dwells the Lion of the tribe of Judah, can calmly accept the work, meet the dangers and triumph over all tribulations. Only such as are aflame with the passion of love for Jesus, and for souls, can have joy and success in the

Lord's work in the mission field. While others may grow weak and be discouraged, they who firmly trust in God and fully surrender to His will; they who know the joys of salvation in their own life, and the sweetness of Christ's love in the depths of their hearts; they who have this purpose and this experience, can glory in the tribulations of the mission field, and be more than conquerors through Him Who loved them and gave Himself for them. O will there not be a ready response from twice twenty-five? Will the appeal not call forth all that is best, noblest, divinest, in many hearts? May the Holy Spirit fall upon our beloved Zion, causing them that are weak to be like "the house of David, and the house of David to be like God, even as the angel of the Lord." They who accept in faith and love the mighty task shall have their reward; yea, an "hundred fold now in this time and in the world to come eternal life."

J. C. McFEETERS,
WILLIAM G. CARSON,
S. A. S. METHENY,

Committee

Adopted by the Board of Foreign Missions, Monday, Feb. 21, 1910.

FULNESS OF GRACE.

(CONCLUDED FROM PAGE 45.)

THE MANNER IN WHICH THIS GRACE IS RECEIVED.

The way in which it is expressed in our text is, "and grace for grace." The phrase is a singular one, and it has been understood in many different senses by expositors.

At first in the Church by the ancient Greek interpreters, it was thought to refer to the grace of the New Testament for or in the place of the grace of the old covenant. There was grace in the Old Testament dispensation; but God has

given the superior grace of the new covenant, for, or, in, instead of that which prevailed under the law. The grace which we receive from Jesus Christ is more excellent and more abundant. Others, again, understand it in the sense of the grace which we have, being agreeable and conformable to the grace which is in Christ. We have received from the fulness of Christ grace corresponding to that which is in Him. We are made like Him in character, disposition and in all the graces of the Christian life. Grace for grace is grace in us answering to grace in Christ.

But the majority of interpreters incline to the opinion that the meaning is simply that we have received from His fulness abundance of grace and favors—grace upon grace. The Hebrews, in expressing the superlative degree of comparison, simply repeated the word or phrase. So here, grace for grace may mean much grace, grace after grace, one grace heaped upon another, grace without end proceeding from the fulness of Christ, one grace a pledge of more and greater to follow. And so it is that Christ's grace is bestowed. Every want can be supplied out of His infinite fulness. He Himself has said, "My grace is sufficient for thee."

One of the things which amazed the Queen of Sheba, when she visited King Solomon, was the sumptuousness of his table. So tremendous was the amount of provisions brought in for a single day that she was astonished. And the multitude that sat down to eat and to feast were marvelous also, but there was always enough and to spare. And so it is with the feast of grace which Christ gives to His loved ones; thousands are continually sitting down to the feast; their wants and necessities are great, yet no one of them is even unsatisfied. There is enough for

each and for all, forevermore. We need not fear that Christ's grace will ever fail us. "The river of God, which is full of water, can well supply the little canals that are fed from such a source, with grace for grace." Our sins may be ever so vile, yet in the fountain filled with blood drawn from Immanuel's vein, there is a fulness that can never be exhausted by all the sins of men. Our weakness may be ever so great, yet, as Paul has assured us, "My God shall supply all your needs, according to His riches in glory by Christ Jesus." Our fear of death may be ever so terrible, and our unfitness to enter the Kingdom of Heaven may be ever so great, yet no disciple was ever so unworthy but His grace was sufficient to give victory over the grave, and to minister an abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ. We all received of His fulness, even grace for grace.

BY WHOM IS THIS GRACE RECEIVED?

Our text answers this question by saying, "all we" have received. And the apostle is speaking here of the household of faith, of the great body of believers. He is writing of the great host, including himself, who have received or will receive the Son of Man as their Saviour. "But as many as received Him," he has said a few verses before, "to them gave He power to become the Sons of God, even to them that believe on His name." Those who receive Christ receive of His fulness, "even grace for grace." They are made partakers of all the blessings which flow from Him. So this grace is received by the saints of God, and by them alone. It is their peculiar heritage. It is the glorious inheritance which becomes theirs as soon as they take Christ to be their Saviour, and their all in all. And notice that all the saints partake of it. Of His fulness have all we received. It is the

common inheritance of the children of God.

What a world of comfort and of joy there is in that fact. To think that the treasury of Christ's grace is open to every Christian, big or little, strong or weak. That the Master is ready to bestow His riches upon every one of us, and that we can all be rich indeed if we only will. As another has said, our Saviour is no Saviour only of a few, no weak Redeemer who can partake only those little officials that scarcely need His aid, but a great Saviour to the great sinners, the Conqueror with dyed garments, whose name is mighty to save. It is His grace which saves the purest saint and the vilest sinner, and it is His grace which sustains the weakest believer as well as the strongest Christian.

And what a wonderful picture presents itself, when we consider for a moment the character of the multitude which has received of this fulness of Christ. Think for a little of the great host of the saints of God—of all who lived in the Old Dispensation from the days of Adam till the fulness of time was come when God sent forth His Son, of Abraham and Moses and David and Isaiah, and all that glorious company. And then think of those who companied with Christ in the flesh, of Paul and Peter and John and all the disciples. And then on through the ages of the Church, of Chrysostom and Augustine, and Luther and Calvin, and Knox. Suppose all these were gathered in one vast company, and together with them all who have served God in any place at any time. To whom do you suppose they would all bear witness? To whom would they ascribe the glory and the power? Why, with one hand they would all point to Jesus Christ, and with one voice they would all exclaim in jubilant chorus, "Of His fulness have all we received." And then methinks from the excellent glory

would come a response. That glory would echo back the strain, "Of His fulness have all we, too, received." That is the testimony of the Church militant and of the Church triumphant. Yea, it is the testimony of all who in every place and at every time have put their trust under the shadow of His wings.

But just one thought more—all the saints receive, it is true, but each one must receive for himself. And ere he can do this, he must receive Jesus Christ for himself. He must receive Christ as his Saviour, and then he will receive of His fulness, even grace for grace. His cup will overflow with good things.

CONCLUSION.

Since we have received all these wonderful and glorious blessings from the fulness of Christ, what should be our attitude toward that Great Giver, our Gracious Benefactor? It is manifest. We should love Him for His priceless benefits; we should give thanks for His loving kindness; we should adore Him for His great goodness to us.

And furthermore, we should endeavor to make every return possible for all benefits. "If ye love Me," He has said, "keep My commandments." That is the manner in which one can make return unto Him by doing His will, by following His example, and by striving to live Christ-like lives. And notice, too, that it is by doing so that we can derive more and more of these graces. The nearer we draw unto Him, the higher our attainments in the Christian life, the more shall we receive of His fulness, even grace for grace.

And one thing more, we should seek to lead others to Christ to receive of this wondrous fulness. We can exercise the grace which He has given us by living a life of service for Him.

G. W. BENN.

Dallas, Texas.

THE "ESSENTIAL" IN PREACHING.

"Judge, why don't you go to church any longer?" frankly asked a prominent minister of an eminent judge who, he had heard, seldom, if ever, attended the church he had long been associated with.

"I will tell you," said the judge, who, by the way, was not a professing Christian. "My minister tells us that man is not naturally sinful; that we are falling up, and not down, and coming out right in the end; and that really there is nothing to be saved from, and no one to save us; that Jesus Christ was simply a good man whom it would be well to imitate.

"If this is so, it doesn't seem to me worth while to go to the trouble of going to church or the expense of keeping it up; so I let those who like that sort of a rose-water lecture pay for it."

The judge was right, unless the minister was wrong.

There is not enough vitality in such a religion to keep it sweet.

At the basis of all religion lies the needs of man, the deep soul-needs that can be satisfied only by a Divine Saviour. Even heathen religions, the worst of them, recognize this need, and are feeling after such a Saviour if haply they may find Him. The religion of Bethlehem and Calvary has found Him, and with love and pity offers Him to all the world.

Whatever we leave out of our Creed, if we are Christians, we cannot leave out the thought of man's need as a sinner and Christ's sufficiency as a Saviour.

Around these central root beliefs cluster a multitude of fruit-bearing faiths; but, when they are cut away, all the

others, sooner or later, wither and die.—*Pilgrim.*

KEEPING THE SABBATH FREE.

Keep your Sabbaths free for earnest reading. Burn up the Sabbath newspaper. It is an indefensible, intolerable curse. It exists simply and solely to swell the income of wealthy and greedy newspaper proprietors. A Christian ought to be ashamed to have it in his house.

Is not a man sufficiently secularized by six days' contact with the world, without dipping his mind on Sabbath morning once more into the muddy stream in which he has dipped himself on the preceding six days?

What can be expected of a Christian in public worship who comes to church with a newspaper stuffed into his mind? He is cold as a clod to the touch of the preachers, and lowers the spiritual temperature of the entire congregation.

William E. Gladstone was an ideal worshipper in God's house. He concentrated all his great powers upon the sermon. He was interested because he was informed. He was informed because throughout life he had made diligent use of his Sabbaths.

He declared in old age that he would not have lived so long had he not always kept his Sabbaths quite apart from his political life. It was pure refreshment to him to turn to holier things on that day.

It enabled him to learn more of religious subjects than perhaps any other layman of our century. It gave him that firm and splendid ground which ennobled and hallowed all his actions. "Go thou and do likewise."—*Charles E. Jefferson, D.D.*



A wise man once said, "Every day is a little life." Moses asked to be taught to number, not his years, but his days. If the days are all right, the years will be full of success and joy.—*Exchange.*

EDITORIAL NOTES.

The names of all subscribers for OLIVE TREES who are not credited to December, 1909, are removed from the mailing list, except those of ministers who are willing to co-operate with us by commending the paper to the people under their pastoral care and using their influence to help on the cause of missions. But, when all arrears have been paid, we shall be more than glad to place their names on the roll again, as it is our desire that every one should have an opportunity to read the letters from the fields. The other day we heard of a woman who, when she has read her OLIVE TREES, passes it on to another, and that friend, having read it, mails it to a third person, and thus good missionary work is being done.

Brethren in the ministry, who have contributed papers on missionary topics, have unconsciously rendered us excellent service. Theirs is true co-operation. A friend, writing from Michigan, said: "I did not intend to renew for OLIVE TREES, but after reading 'Soul Winning' in the January number, I have determined to send you a dollar for 1910." Another, who has been very active in securing subscribers, wrote from Kansas: "That sermon in February number on 'Missions in Turkey' is worth dollars." And we are sure no one, wishing to know his duty to foreign missions, will fail to be helped by the opening article in this issue. We solicit from others assistance on this line.



The temporary retirement of Rev. and Mrs. W. M. Robb from missionary work in China, owing to the illness of Mrs. Robb, should call forth the earnest prayers of the Church. We do not venture to in-

terpret the providences of the Mediator, but we know there is a need-be for the afflictions that so frequently come upon the Church both in its individual and collective membership. Perhaps we are too much inclined to rely for the success of our missionary operations upon men who are distinguished by special talents and attainments, rather than upon the Spirit of God.



Attention is called to the official letter from the Mission at Tak Hing Chau and the certificate of the physicians, published in this issue of OLIVE TREES.

At a meeting of the Board of Foreign Missions, held in New York, Feb. 21, 1910, the following minute was placed on its Records:

"We hereby express our deep sympathy with Rev. W. M. Robb and his wife in the serious illness that has befallen her, requiring their return home; and likewise with our Mission in China in what we hope will be only a temporary suspension of the services of these devoted missionaries. We trust and pray that this affliction, through the kindness of our Lord, will be speedily removed, and that these young servants of Jesus may ere long be able to return to their work.

"The Board also recognizes the hand of God in this distress and other similar cases, and pray that He will teach us the lesson He would have us learn."



At the same meeting of the Board important action was taken with a view to increasing the efficiency of our foreign missionary work. Some months ago a circular letter with a list of queries was sent to all our representatives in the sev-

eral fields; and, replies having been returned containing the personal views of each missionary, a committee, consisting of Rev. J. C. McFeeters, D.D., S. A. S. Metheny, M.D., and Mr. William G. Carson, presented "a summary of the information received in regard to existing conditions and present requirements, submitting certain recommendations," which were adopted after careful consideration, and the substance of which will be embodied in the Annual Report to Synod. The preparation of their report necessarily involved an immense amount of toil and self-denial, and the Board hopes that the labors of the brethren, who had the matter in charge, will result, when laid before the churches, in awakening them to a deeper sense of responsibility to furnish men and money for the extension of our missionary work till the gospel shall reach the 1,800,000 souls for whose evangelization we have made ourselves re-

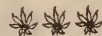
sponsible. The article, "Onward in Our Missions," published in this number of OLIVE TREES, is the closing paragraphs of this exceptionally fine report.



OLIVE TREES acknowledges having received and passed on to Treasurer Walter T. Miller the following contributions to the Foreign Missions: \$40, to be equally divided between Syria and China, from "A Member of Geneva Congregation," Beaver Falls, Pa.; \$68.20 for some department of the work in Syria, from the Christian Endeavor Society of Hopkinton Congregation, Iowa; \$25 for young woman's fund from "Two Friends of Missions" in New York; \$14.52 for work in Suadia from "Three Friends" in Belfast, Ireland; \$4.84 for any missionary purpose, from "A Friend" in Rathfriland, Ireland; and \$12 from Mrs. M. B. Wright, Waukesha, Wis., \$10 for foreign missions, and \$2 for American Bible Society.



To engage in the performance of home duties faultlessly, without petulance, without haste, without fretting—to repress the sarcastic and unkind word, to be calm in the hot moment of anger, to do without weariness, and to suffer without murmuring, to be charitable in judgment and trample out of the heart the Pharisee spirit, deeming life at once too short and too costly for quarrels and for pride; to maintain a chivalrous honor in all business relations; to hold back from the temptations of doubtful or hasty gain; to wear "the white flower," not "of a blameless life" only, but of a life cleansed from its earthliness and made pure by the Holy Spirit; to walk about the world and before men with a calm heart filled with love; to shed abroad the "sweet savor of Christ," and allure men to the heaven to which they know you to be traveling—these are but many-sided exhibitions of the one holy character, many facets of the one jewel of fidelity by which you are to be "approved" of your Father which is in heaven.—*Punchon.*



What America needs more than railway extension, and Western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind father and mother used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work a half hour early Thursday night so as to get the chores done and go to prayer meeting. That's what we need now to clean this country of filth, of graft and of greed, petty and big, of worship of fine houses and big lands, and high office and grand social functions.—*Wall Street Journal.*

FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1910.

REV. JAS. S. STEWART . . . on furlough 3207 College Ave., Beaver Falls, Pa.	}	<i>Latakia, Syria.</i>
REV. ANDREW J. MCFARLAND . . .		
REV. SAMUEL EDGAR		
J. M. BALPH, M. D.		
MISS MATTIE R. WYLIE		
MISS MAGGIE B. EDGAR		
MISS ZADA A. PATTON		
MISS F. MAY ELSEY		
REV. C. A. DODDS	}	<i>Mersina, Asia Minor.</i>
REV. ROBERT E. WILSON		
JOHN PEOPLES, M. D.		
MISS EVADNA M. STERRETT		
MISS ELMA FRENCH		
REV. WALTER MCCARROLL		<i>Larnaca, Cyprus.</i>
CALVIN MCCARROLL, M. D.		<i>Nicosia, Cyprus.</i>
REV. A. I. ROBB	}	<i>Tak Hing Chau, West River, South China.</i>
REV. J. K. ROBB		
REV. JULIUS KEMPF		
REV. WILLIAM M. ROBB		
REV. ERNEST C. MITCHELL		
J. M. WRIGHT, M. D.		
MISS KATE MCBURNEY, M. D.		
MISS JEAN MCBURNEY, M. D.		
MISS IDA M. SCOTT, M. D.		
MISS JENNIE DEAN		

HOME MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1910.

REV. W. W. CARITHERS, *Indian Mission,*
Apache, O. T.

REV. W. J. SANDERSON, *Southern Mission,*
Selma, Ala.

MR. WILLIAM CARSON, *Jewish Mission,*
800 So. Fifth Street, Philadelphia, Pa.

POST OFFICE ADDRESSES OF TREASURERS.

Syrian Mission, Mission in China and Church Erection—Mr. Walter T. Miller, 82 Beaver Street, New York.

Domestic Mission; Southern Mission; Indian Mission; Testimony Bearing; Sustentation; Theological Seminary; Ministers', Widows' and Orphans' Fund; Literary; Students' Aid—Mr. J. S. Tibby, 411 Penn Building, Pittsburg, Pa.

Jewish Mission—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.
Aged People's Home—Mrs. A. G. Wallace, 235 Fourth Ave., Pittsburg, Pa.
National Reform—Mr. J. S. Tibby, 411 Penn Building, Pittsburg, Pa.

**MAP OF THE MISSION FIELDS OF THE REFORMED
PRESBYTERIAN CHURCH
IN SYRIA, THE ISLAND OF CYPRUS, AND
ADJOINING PARTS OF TURKEY IN ASIA....**

This map is about 60 x 65 inches in size, conforms to the best geographical authorities, and the workmanship is in all respects of standard quality.

It indicates by distinctive legends the location and relative importance of towns or villages where schools are or have been in operation.

The regular price of the map is \$3.00.

Any one wishing a copy can have it mailed to his address for \$2.00.

ADDRESS

R. M. SOMMERVILLE, 325 West 56th Street, New York.

Telephone, 785 Morningside

WM. McCLEAN'S SON

Undertaker and Embalmer

508 WEST 134th STREET

ROBERT L. McCLEAN

NEW YORK

WILLIAM R. JENKINS,

Publisher, Bookseller, Stationer and Printer.

Publisher and Importer of FRENCH BOOKS,

851 & 853 SIXTH AVENUE,

N. W. Cor. 48th Street,

NEW YORK.

Card Engraving, Stamping, Wedding Invitations,

PICTURES AND PICTURE FRAMING.

SEND FOR CATALOGUE.

Telephone, 2700 Worth.

Established 1860.

THE J. W. PRATT CO.

Printers and

Manufacturing Stationers,

52 to 58 DUANE STREET,

NEW YORK.

**MACKEOWN'S EYESIGHT TESTING ROOMS
FOR SPECTACLES**

24 West 33d Street, New York Telephone, 6363 Madison Square
1215 Bedford Avenue, bet. Halsey and Hancock Streets, Brooklyn, N. Y.

JAMES S. TIBBY 411 PENN BUILDING Pittsburg, Pa.

SELLS THE FOLLOWING COVENANTER LITERATURE

PSALM BOOKS (old and new versions), TESTIMONY,
BOOK OF DISCIPLINE, MINUTES OF SYNOD, CON-
FESSION OF FAITH, CATECHISMS, TALES OF
COVENANTERS, POETS and POETRY, ROMANISM
ANALYZED, HISTORY OF THE TRIAL, 1891

WRITE FOR PRICES